# Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

*Sisters Lorraine and Patricia Colberg, recently baptized by Pastor Karl Brevik at Central Church, Minneapolis, are among thousands of adults being received each year into the Lutheran Church.* *See story on page 3.*

*In this issue:*


- **The Church Teaches Adults**
- **Need We Any Further Sign?**
- **In Taiwan . . . Business as Usual**

# Song for Veteran's Day

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword:
His truth is marching on.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment-seat;
O be swift, my soul, to answer him; be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me:
As he died to make men holy, let us die to make men free,
While God is marching on.

*Glory, glory, Hallelujah!*
*Glory, glory, Hallelujah!*
*Glory, glory, Hallelujah!*
*His truth is marching on.*

JULIA WARD HOWE

## In this issue . .


COVER—This photograph of adult
firmation at Central Lutheran in
neapolis was taken by the Rev.
O. Halverson.

SONG FOR VETERAN'S DAY

THE CHURCH TEACHES ADULT
The "teaching Church" has
stressed adequate instruction
young. Now it's beginning to p
tention to adults as well. Phot
Tony Halverson.

NEED WE ANY FURTHER SIGN?
The president of Luther Semin
St. Paul asks, Would anyone
halt to God's blessings simply
spared new tasks?

BUSINESS AS USUAL
The island of Taiwan is the focal
at present of the struggle be
Communism and the Christian
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Americans in Oslo



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A recent adult confirmation service at Central Lutheran, Minneapolis

# he Church Teaches Adults

Not too many years ago adult baptism and confirmation was a rarity in the Lutheran Church.

In its early history in the United States the Lutheran Church was apt to minister only to Lutherans of its own particular nationality. Little attention was paid to others in the community.

But this has changed radically in the present generation. Increasingly the church ministers to the whole community and as a result is reaching out to touch the lives of people of all backgrounds.

Being a teaching church, Lutherans have insisted on adequate instruction for their young. It is natural, then, that the same would be true for adults of other churches who want to become members of the Lutheran Church.

In nearly every Lutheran Church in the country the pastor conducts at least one adult instruction class each year to review the cardinal doctrines of the Christian faith and prepare the members of the class for membership in the church. Most of those who come to these classes eventually present themselves for baptism or confirmation.

The increasing mobility of the population, an aggressive home missions program, and constant emphasis on evangelism has made the winning of adults more common than ever before.

A look at the statistics of the ELC shows very clearly that the largest number of adult confirmations and baptisms is taking place in the "home mission districts" of our church—places where more churches are being established in new communities. In the Los Angeles circuit of the California district, for example, nearly 1,000 adults joined the 41 churches of the circuit in 1957 through the medium of adult confirmation or baptism. In the Atlantic circuit, 36 ELC churches gained 427 members through these means last year.

But this is taking place in other areas of the church, too. In the Great Falls circuit last year, 122 adults were confirmed or baptized in the 14 churches of this western Montana circuit. In South Dakota's Black Hills circuit, 23 churches gained 154 members in this way.

In older areas of the church, too, large numbers of adults of other backgrounds are being instructed and brought into the fellowship of the church. In the Minneapolis circuit, 623 adults joined the 34 ELC churches through baptism or confirmation in 1957.

One of the most effective programs of adult education in that city is being carried on by Central Lutheran, which ministers through a downtown church. LUTHERAN HERALD has asked the Rev. Karl Brevik, associate pastor, to describe his reactions to the program which he directs at Central Church.

—THE EDITORS

## . . . The Central Story

Adult instruction at Central Church is a real adventure. In each class there are interested folks of all ages and from all sorts of religious backgrounds and from no religious background at all. In the last group confirmed at Central, the ages varied from 19 to 60. Large numbers of former Roman Catholics are seeking the strength of an evangelical faith on their own.

Let me tell you of just a few of the folks who have found a church home with us at Central. They are no different from many others throughout the Synod, but their stories illustrate the importance of adult instruction in all of our parishes.

Goldie Bates is 81. She grew up in North Dakota and, for some reason, was never close to any church—neither baptized nor confirmed. She became a member of Central's Sun Dial Club (for members 65 and over). When she came to adult instruction, she wondered what was involved in being a member of a Christian congregation. As the way of salvation unfolded for her, her mind was made up and her heart was warmed by the fellowship of other Christians. As she knelt to be baptized, she was radiantly happy. A few weeks later, another class began and there was Mrs. Bates—with a friend who now has also become a dedicated, devoted member.

Dale Palmer is a research physicist. His advanced studies in science had raised many questions about the Christian faith. Many of his associates scoffed at what they termed the backward viewpoints of the church. Before Dale came to class, there were several private talks in which some of these questions were squarely faced. As a member of the adult class, he f carefully and thoroughly the material present came to realize that there was no contradiction a life of research into the great scientific unkno a life at the same time connected to the Lo created all things. After Confirmation, Dale be teacher in the Sunday school—and the quest teenagers who are fascinated by the age of s development are being answered by one who is i in this very field.

Eldon Larson is blind. He is a broom-make Society for the Blind in Minneapolis. Alone, H his way to adult class for every one of the because he felt that there was a void in his only the church could fill. Now he regularly m way to worship on Sunday and witnesses the r of his faith to his friends in the shop where he

Demetreo Potente was a Filipino Roman C A brilliant medical student at the University of sota, he became a member also of our adult cla a resident in internal medicine in Minneapoli a member of the Lutheran Church by his own and decision.

The Hedbergs are a lovely couple—warm gracious, considerate people. But for many ye had felt there was an unmet need in their hom felt this even more after their children had gr and left home. In search of an answer they st attend church and eventually enrolled in the ad Since they became confirmed, they have neithe worship nor Holy Communion because, as the

Typical of the new members received by Central Lutheran Church, Minneapolis, are these adult confirmands: Far left, Mrs. Goldie Bates (left) works with her friend, Mrs. Bertha Shult, on one of the projects of the church's "Sun Dial Club." Center: Mrs. Wilbur Lasley, straightens the lapel rose worn by her husband at the Confirmation service. Mrs. Lasley is a war bride from Sweden. Right: Eldon Larson works at his job of making brooms at the Minneapolis Society for the Blind. Below: Olaf Nelson, assistant personnel manager of Minneapolis' First National Bank, is shown in front of the new 28-story building that will soon house the bank.

lives are so completely different now that we are
of the church."

f Nelson is a personnel officer at a large Minne-
bank. He had been active for years in another
nination before he decided to make the Lutheran
h his home. His concern was shown in many
during the time the classes met. When the ses-
were coming to their close, he went out of his
o encourage others in the class to see the im-
ce of becoming a member of the congregation.
re are many others that could be mentioned. Not
ss members join the congregation. There was
dy who had been a missionary for many years
another church. Her background was Lutheran
e came "to take a good look at what I gave up."
was the Japanese war bride who found no peace
ddhism, but needed time to come to an under-
ng of what the Church is and can mean for daily

ur adult classes, cardinal doctrines are not soft-
d. Often it is discovered that neither the way
vation in Christ our Lord, the Sacraments, nor
e meaning of the Church have been adequately
ned. When this is done in an adult manner, the
se is most encouraging.

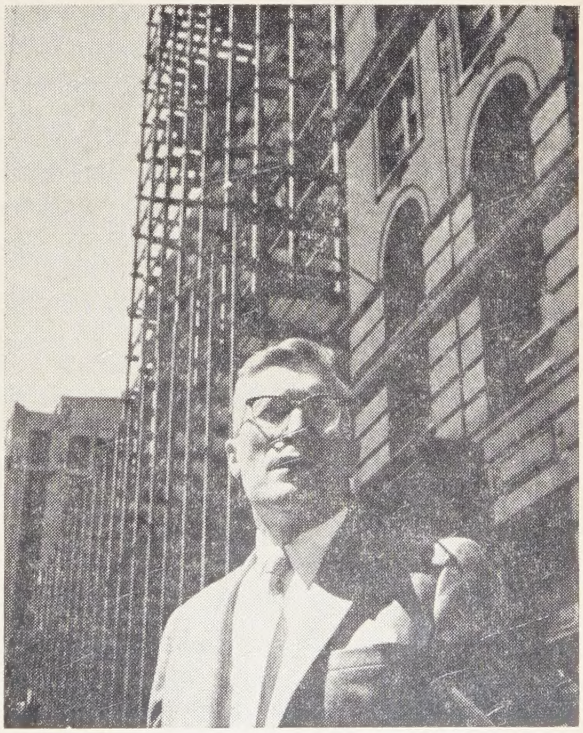
have learned in working with large numbers of
confirmands that there is a fear of becoming
ted with something that they do not understand.
there is a great deal of hesitancy about entering
e life and work of the organized Church because
fear of rejection by the members already there.

Not least for these reasons and also because of the individual differences of each adult that comes to us, we attempt through a number of parish activities to make them both welcome and a part of the congregational life once they have decided to take their place as members of the Church.

When new members are received, there is no distinction made between the brand new confirmand and the member who has transferred from another Lutheran congregation where he has been a life-long member. All are received into the family at one time. In this way barriers are broken down and it is far easier to encourage all who are becoming a part of the Church to begin their active congregational life together.

This kind of adult work is being done throughout the whole Church. It is a joy and a blessing to see the response of adults who find what they have been looking for in the fellowship of the Church. We at Central share with others the deep concern that the life that the Church lives and the work that the Church does be not separated from the needs of those who come for instruction in the faith.

KARL BREVIK



By Dr. Alvin N. Rogness

# Need We Any Further Sign?

The story is told that a congregation of devout colored people had assembled night after night to pray for rain. At last the rains came, and the people thanked God. But day after day the heavy clouds continued to drip, until the streams were running over and floods threatened. Embarrassed and frightened, on Sunday morning the Negro parson addressed God: "Lawd, we done prayed for rain and you done hear and sent the rain, and we thank you. But, Lawd, this am ridiculous!"

This fall 570 men have enrolled at Luther Theological Seminary; 100 are on internship, 470 in residence.

In 1917 the Seminary enrollment was 126; in 1927 it was 127; in 1937 it was 123; in 1947 it was 169.

At the Lord's command His Church has prayed for laborers, and the Lord has given an almost unpredictable reply: Here they are, 570 strong!

They are strong, strong in conviction that a call has come to them. Very few drift to the Seminary. To most men the step to seek admission has been taken with prayerful seriousness. A visiting university professor lecturing to our students told me, "You cannot realize what sheer pleasure it is to address students as intent and earnest as these." Strong and earnest young men from universities and colleges enter other vocations too, thank God. But certainly from our church colleges and from other schools there comes to us a stream of devout and competent young men.

Moreover, in recent years an increasing number have come out of successful careers in business, farming, and other professions. Despite the increased numbers, it still is not a fad to become a pastor. This is the Lord's work, the moving of the Holy Spirit within the hearts of these men

What now shall we do? Shall we cry to the Lord, "It is enough"? If a congregation plans a new church building costing $200,000, and discovers that its membership has doubled in size, does it bemoan the fact that it now must plan for $400,000? To be sure, the inverse side of God's blessings is always new problems. But would anyone call a halt to God's blessings simply to be spared new tasks?

### *A Sign, Indeed*

If there was ever a question whether the Lord was ready to entrust to us great and wondrous opportunities in His Kingdom, this flow of students to our Seminary should dispel all doubts. He could have give other sign, to be sure, like having some indu offer the Church a hundred million dollars fo Dakota uranium deposits. But He has spoken language of *men* rather than *money*. And who us is so unimaginative as to put money ahead in the enterprise of the Kingdom? Even a corp executive knows that if he can surround himse resourceful, competent, and loyal men he has th asset of his enterprise.

Anyone living soberly in this middle twentie tury must be aware of the stakes. Within one tion, since 1917, one third of the world's pop has been herded under Communist colors. At l terialism has removed its mask and is making and open bid for mankind. Whether in the una attacks of the Communist world or in the more assaults of the sensate civilization that surrou powerful forces are contending that the World Spirit, the Christian Faith, is no longer real a vant. Shall our great grandchildren live in a where the Cross of Christ is a legend, if they all?

Full into the teeth of this threat, God is gi a sign. And this unambiguous sign is a flow who volunteer to become soldiers of that Cross

### *What About the Seminary Itself?*

Within four years these men will be your They will instruct and inspire your children. T proclaim the Word of God from your pulpit will go in and out of your homes to guide and They will minister for God in the warp and your community.

You will expect them—and you should—to ing men, devout and dedicated men, compet gifted men, single-minded men who are uncc with station and rank, full-hearted men whose is to serve in love their God and their people.

Can you wonder, then, at the fears that fill ou at the Seminary? Those of us who have bee to teach and direct this school stand before yo ing for your prayers, your concern, your gif young men.

Most important of all, it is our prayer that knowingly nor unknowingly we betray the Fa

s heritage of God's Word, His revelation to
t is our task to articulate and to apply to the
which we live. The Faith of the Fathers must
ressed to the world of their children, so that in
neration, too, the Holy Spirit may beget children
Kingdom of Jesus Christ. No longer do we live
fortable rural islands of immigrant folk. Our
men, children of this mobile age, come from a
ixture of backgrounds. Most of them were not
heir teens when the bomb burst over Hiroshima.
Vord of God and our beloved Confessions must
hem through a maize of ideological and socio-
backgrounds. And with this Word they must,
, face a world that even in your congregation
a complex one. You have entrusted to your
ical professors a herculean task. Forget them not
pray.

over, do not forget that to train these men re-
money — money for added necessary facilities,
for reinforced teaching staff. Had we not gotten
ck campus three years ago, we would even now
dire need of more cubic feet. This "Godsend"
et totally paid for, and new needs are upon us.
fts of God's people must continue to come!

### *Is Day Dawning or Night Falling?*

e young men are readying themselves for the
f the day. And what a day lies before them!
in the history of our country have so many peo-
en awaiting the Church. New congregations
up almost overnight in cities and suburbs that
v their boundaries. The inner city teems with
crowding every cubic foot of housing. The coun-
though more stable in numbers, caught in the
transportation and communication, is stirring
spiritual need.

in the full flood of nineteenth century immi-
there was never the wide open door for min-
ithin our national borders as now. The Mace-
cry wells up all about us. The day of American
s is upon us as a tidal wave. And with men
the call to preach the Gospel, there is no es-
om the conclusion, at once glorious and brutal:
st match money with men! To do less is to
vay from the obvious command of the Lord for
. The army is mobilized; the field can be taken;
must have supplies.

is the field alone at home. While vast millions
osed the doors upon Foreign Missions, great
re open and others are opening. Christ never did
to the Western world. In the very moment when
akened nationalisms of Asia, Africa, and South
a are arraying themselves against the West, we
bold to offer the Christ who is not the product
West but who is the Lord of the earth and the Son of God. Who knows—this may be the very moment in history, in this turbulent hour, when the Cross has its most auspicious opportunity. Again we must be bold to advance on every front with every resource!

There are historians who decry this age as "the twilight of Christianity," as if the day is far spent and night is upon us. Are we who confess Christ as Lord of heaven and earth to echo their dirges and abdicate this planet to the foe? Is this not His world? Is not all power in heaven and on earth His? Have we not been given His Word, and the promise that His Word shall not return void? Are we of such feeble faith that we yield to the bluster of the enemy, the enemy who, despite his current clamor, has been overcome on a Cross nineteen centuries ago?

### *More Men?*

Indeed, we want more! More men at the Seminary mean more teachers, more books, more rooms, more light, more heat. More men at the Seminary will mean the opening of new fields, the building of new churches, the beginning of new specialized services, the sending of more missionaries, the commissioning of more chaplains. But fields and people are waiting, and the Lord has commanded, "Go."

To this task God must summon ever more men. To be sure, they must be real men! They must be disciplined men, devout men, strong men. This battle and this hour are not for men yearning for security and prestige. They must be men who anguish over sin, their own and the world's, and who stand at the foot of the Cross to know the wonder and the glory of forgiveness. Overwhelmed by the love and mercy of God, they turn to the world with a ministry of love and mercy. And we must pray for the most competent of our young men, men endowed with gifts of mind and personality to pit against the demonic cunning of the foe in this critical hour.

### *The High Court*

Humanly speaking, the verdict will be the voice of the congregation. God has the last word, to be sure, and He may override all the votes of men. But if, in the face of God's great sign, the people of our congregations slumber on in accustomed ease, the promised day may not dawn.

What tragedy if we cry, "It is enough," and cease praying for laborers! What tragedy if we strengthen not the Seminary, if we fail to see the total battle line of missions, education, charity! Engrossed in the exciting and even exacting task of our own community ministry, we may restrain the flow of prayer and passion and money for the world-wide tasks that must be done. We may be exuberant over the victory on our

(Continued on page 11)

In Taiwan . . .

# Business as Usual

By R. A. Syrdal

Pastor Roger Peng and Otto Kung welcome children to school in Kangshan, Formosa. Pastor Peng is now at Luther S St. Paul, Minn., for graduate study.

The island of Taiwan (Formosa) has been in the headlines for many weeks, with increasing concern as to the outcome of the struggle between Chinese Communists and Nationalists. Members of our Church have wondered about the welfare of our missionaries. Many are asking, "What will become of our missionaries if . . . ?"

Word has been received from a number of the missionaries as to conditions in general, the progress of the work, and their personal safety. While it is impossible to know what the situation will be by the time this article appears, the situation as this is written, according to letters received in the office of the Department of Foreign Missions, is about as the following excerpts from letters reveal.

One missionary writes: "There has been some tenseness and anxiety here among the missionaries these past few weeks. However, there has been no fear and no feeling of panic in our midst. We have had no interruption of our mission or church program because of the 'Month's War' in Quemoy. It is very much business as usual. But it is a serious situation, and one that is unpredictable. We thank God for His faithfulness and for your prayers and concern. . . . Though the situation may be serious, there seems to be no immediate threat to Taiwan."

Another missionary writes: "Whatever happens here in the near future I suspect will take place before mid-November, if at all. This is of course only a guess, perhaps an educated guess. It is certain that neither side will be unprepared. Both sides of the Straits are in position for whatever might come, well-trained and well-equipped. I pray God that another way out will be found."

A third one writes: "The general impressi gets here in Taiwan is that everyone seems pret about the situation. There has been no wild infl activity such as characterized the Tachen eva and war scare of 1955. The armed forces are and better equipped, and people seem to have gr fidence in the national leadership. I believe I sp most of us foreigners here when I express sur the politicians of other countries who are so willing to give away what doesn't belong to t calmly turn over to the Communists thousand vilians on the islands who hate and fear the pressors; who feel that one can calmly take a sovereignty of 10,000,000 people; of the 'chur ticians' who publicly favor recognition of a where not a single Christian missionary is free claim the Gospel, and turn their backs on a where there is a wide-open door for Christian and many thousands have been won to Christ past few years."

This missionary adds: "So far as our Luthera is concerned, we are going ahead with our f gram in the congregations and schools." He that fourteen students are enrolled in the ne logical seminary, and twenty students are enr the Bible school, with re-furnished and improve ings.

American officials have indicated that shou break out which would involve Taiwan, all A can be evacuated. Though definite word is n

(Continued o

# On This Rock?

### *Pomp and Circumstance*

enio Pacelli, the twelfth Pius, has been laid to
n the vicinity of the second-century monument
presumably marks the grave of Peter. If the
is really Peter's, and a number of non-Roman
logists seem to think that it could be, 1900 years
urch history are spanned by the double burial—
pressive fact in a world fretted by change.
hout accepting the disputable conclusion that
was the first bishop of Rome or the equally doubt-
et of faith that the bishop of Rome is the Supreme
f of Christ's Church, one cannot fail to be im-
d by the mass and weight of Rome and to marvel
abidingness. In contrast with this ancient rock,
Protestant institutions seem curiously brittle.

### *Faith in Substance*

reason for the strength of the Roman Church
e its respect for the bodily. It has the rough-
ed view of the primitive church that it is the
of Christ and that both the corporeal and the
ate must be given their due. Even in its ascetic
the Roman Church has not permitted the depres-
f the body. This regard for substance helps to
n its complex doctrines of sacraments and sacra-
ls; its veneration for images, and shrines, and
its interest in times and seasons; its firmly knit
t of institution and office; its whole flora of *visi-*
the things which can be seen and touched.

### *Insubstantial Protest*

estants, particularly radical ones, have tended to
an opposite extreme. The lamentable example of
man Church of the late Middle Ages—a torpid
s in which the clotting of death could be dis-
—led in the centuries that followed to a growing
n among many Protestants for the institutional
n.

Church, as a thing, lost its status, sacraments
ationalized away, dogmas were clarified and rare-
it of existence, traditions were dumped, the out-
nd ceremonial were replaced by the inward and
Liberals and conservatives alike stressed the in-dividual and frequently the arbitrary. The result was a Protestantism without character, or at least with a diffuseness which often made it difficult to communicate.

### *Nothing to Do*

It used to be a complaint of non-liturgical Protestant chaplains in combat that in contrast with Roman Catholic priests they had nothing to *do* on those occasions when it was impossible to hold a preaching service. The gleam of Roman vestments, the glitter of altar vessels, and the elaborate postures of devotion were seen on beaches and hillsides, in ruined buildings and farmyards. They symbolized the presence and the concern of the Church. The Protestant chaplain, on the other hand, was left with a much less concrete witness. He could circulate among the men, talk with them, and pray for them, but he had few symbols to dramatize his presence or his interest. And since most people are impressed by the tangible, the erroneous conclusion was that it was the Roman *padre* and not the Protestant chaplain who got around when the going was rough.

### *Primer for Protestants*

I am not apologizing for my faith as a Protestant. I do not yearn, like some of my estimable Protestant friends, for a pre-Reformation piety rich in brocade and gesture. The Reformation was a gain, and the road does not lead back.

But we may have something to learn from our ancient competitor in the area of churchmanship. Perhaps we could take time and history more seriously, explore the values of tradition, study the impact of symbol, be less prone to yield to the fashionable.

Last year in our city 10,000 people enrolled for a course in the Roman Catholic faith. I assume that most of them were non-Catholics. Three things struck me about the advertising for the course: Its authority, its simplicity, its definiteness. Put it another way: This is *the* Church; *this* is what you must do; if you do this, you *will* find God. I thought of our confused counsels, our ambiguous answers, our vague promises. And I prayed for an endowment of the cunning of serpents.

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# *Editorial...*

This will be a combination news story and editorial. It will tell a story of congregational life worth telling; and it will include some opinions that need expression.

On Sunday, October 19, First Lutheran Church of Fargo, N. Dak., dedicated a building which bears the name, "First Lutheran Recreational Center." It is the third building in the block-long complex which houses this congregation and its varied activities. There may be other congregations of the ELC which have a special recreational building in addition to a parish house, but if so we have not encountered them.

## Consecrated Recreation

Had it not been for a piece of extra-good fortune, the building would probably not have been acquired. It happened, however, that a large super-market had been erected at the other end of the block which since 1918 has also been occupied by the stately house of worship of the congregation. The land between the church edifice and the super-market was acquired by the congregation and on it the congregation just a few years ago erected a splendid parish house and educational building.

Then the super-market decided to relocate. Its large one-story and half-basement building, together with its parking lot, came on the market. The congregation acquired it at a cost of $125,000. It cost almost $30,000 to prepare it for congregational use, a task which was completed just in time for the dedication.

Here is what the building includes: Across the front is a beautifully equipped lounge, as well as an office for the congregation's director of Social Service. Next to and behind the lounge is a "snack bar"; tables will be added so that groups of four or six can have their coffee and soft drinks in comfort. The remainder of the floor is given over to recreational equipment. There are shuffleboard courts, equipment for dart ball, ping pong tables, etc. Soon it is hoped to add a bowling alley. The basement, as yet unequipped, will contain workshops of various kinds, equipment for archery, and possibly a rifle range.

The purpose of all this? Here is where the news begins to blend with opinion. A "Statement of Purpose" has been worked out, which reads:

*First Lutheran Recreational Center, owned an*
*ated by First Lutheran Church, purposes:*

*to honor and serve the senior citizens of the community;*

*to give spiritual guidance and direction to the youth of our congregation;*

*to serve all age groups to the limit of our recreational facilities.*

Several points about the "Statement" are inte
The first is that the "top position" is given to
people. Nor is that by accident. Senior pastor of
gregation, the Rev. J. N. Quello, told us that on
growing concerns since he came to First Luthe
been the very large number of old people—men
the congregation—who find time hanging hea
their hands. With no good place to spend leisu
they wander about the city, often lonely and u

Now they will have the Recreational Cen
theirs four days a week from 10:00 A.M. until 4
Here they will find reading material, both boo
magazines; here will be workshops if they
pursue hobbies; here group games, such as c
will be available. And, most important, there
devotions and counselling under the direction
congregation's visitation pastor, the Rev. J. O
berg. So for once—the "senior citizens" will be
ed the consideration which should be theirs as
ter of course, but which is so often denied th

The second purpose is obvious and need not
cussed: "To give spiritual guidance and dire
the youth of the congregation." Whether First L
has more teen-agers than most congregations, or
er it just seems that way to the casual visitor,
not know. We do know that there seemed t
endless stream of them in and out of the churc
and after the two morning services and the
school sessions. The high school choir number
a hundred. The associate pastor, the Rev. L.
is also youth pastor, and he will, of course,
great deal to do with this portion of the Cent
gram.

Otherwise, the Center is for the benefit of eve
and organization which desires to use it. T
even talk that it will be made available to othe
not of the congregation, to whatever extent t
space permit.

ow we come to the feature which, more than the lding and other physical facilities, intrigues us. In ie for the opening of the Center, First Lutheran ded to its staff a full-time "Director of Social Serv-" in the person of Mr. Dale O. Peterson. Mr. Peter- is a graduate of Waldorf College and Luther Col- e and studied at Luther Theological Seminary for o years. He has worked for the Youth Conservation mmission of Minnesota, has been a probation officer, d most recently had charge of a public youth center a Minnesota city.

Actually, the title, "Director of Social Service," seems us too broad. Mr. Peterson is really the program ector for the Recreational Center. He will be avail- e, of course, for counselling, but that will be inci- tal to assisting all the groups in their Christian pro- ms centering in the building. We venture the pre- tion that the worthwhileness of the entire project l pretty much depend upon the imaginative leader- o the director is able to exert.

is not difficult to imagine that First Lutheran may e prepared a first-class headache for itself in ac- ring this building and in setting up its ambitious gram. That it will be criticized may be taken for nted. There are always those who insist on seeing ny congregational effort to provide wholesome rec- ion something "worldly," something that is not hin the proper sphere of a Christian congregation. nd—let's face it—things may occur which may n to render such criticisms altogether valid. There he danger that the emphasis will be too much on the creational," in other words that this aspect will be- ne an end in itself. If that should be the case, it l be quite contrary to what the congregation and f intend. It is a situation which will have to be dealt h if it arises.

The point is that any recreational program held under auspices of a Christian congregation is simply and ly an adjunct to the ministry of the congregation. the exact degree that it helps fulfill that ministry providing fellowship and in serving as a mission- agency—is it legitimate. To the degree that it fails hat respect, it is a failure.

his "Fargo experiment" will be watched with in- st. It will demonstrate, at least to a degree, whether ngregation is justified in going into the recreational l so elaborately. It will point up the strengths and knesses of such a program.

ill more important, it seems to us, is that it will a trial to the office of director of Social Service. ring in mind what we said earlier, that the actual tion is that of program director, it is a relatively position among us. Perhaps one of the most im- portant by-products will be to help define the place of a trained social worker on the staff of a congregation.

## Rogness (Continued from page 6)

own local sector when the great battle line is sagging and the war itself is being lost.

Let us all pray—for we are all members of congregations—that we may lift up our eyes. No man lives to himself alone, and no congregation lives to itself alone.

### *There Are These Signs, Too*

In hundreds of our congregations this has been a heroic decade. Beautiful church buildings and parish houses have been thrown against the skylines as evidences of the faith and love of Christian people. Men and women have begun to budget to the Lord five times as much money as they had formerly thought was enough. This great stream of renewed stewardship has been flowing largely into the gallant enterprises of the local fronts.

The next decade could be our golden one—as congregations of the Church. We could see this enlarging stewardship shifting to the larger front! And God would show us another unarithmetic miracle—that even as congregations, the more we give for others, the richer are we blessed and prospered in ourselves.

This, we believe, will be another glowing sign of the dawning day!

## Taiwan (Continued from page 8)

it is understood that well-formulated plans for evacuation are in readiness for such an eventuality.

The fact remains that this is a day of rich opportunity for witness of the Gospel in Taiwan. There is good and constant growth of the Church. Lack of trained national personnel is being met by the present program. Meanwhile the presence of the missionary is very important and is desired by the Lutheran Church of Taiwan which we have helped to organize and equip. We have a good staff there, working together with eight other Lutheran groups in a united program. They are well-balanced and are urged to use their own judgment in evaluation of the conditions on the island and in the neighboring area.

During the past year our Lutheran Church in Taiwan has increased its membership by 25%. Let us join with our missionaries in prayer for protection and for continued progress in the work, and let us rejoice with them as they report, "The work of the ministry is going on." We are thankful to God for the great opportunities still given us and for the expansion of the work in Taiwan.

# The Question Is . . .

**Why does the Lutheran Church, by its silence, or its teaching of moderation, uphold the liquor traffic in our land today? It seems only one answer to me. They do not consider it a work of Satan, even though the awful fruits of it are demonstrated every day.**

The trouble with this question is two-fold. In the first place, it assumes something which is not true, namely, that the Lutheran Church upholds the liquor traffic. In the second place, in sending the question the questioner gives her own answer. In other words, I fear that the question is not asked in good faith. The writer uses this method to express an opinion and, unfortunately, her opinion is not based on fact. However, since we are anxious to answer, as far as possible, all questions directed to us, we will attempt to answer the question which the questioner should have asked: "What is the teaching of the Lutheran Church on the matter of the use of liquor?"

As far as The Evangelical Lutheran Church is concerned, we have hewed to the line always. Anyone who takes the trouble to go back over the Annual Reports for many years will find that, almost without exception, the General Conventions of the Church have passed strong resolutions supporting temperance movements and warning and admonishing its people about the liquor traffic.

However, it must be borne in mind that the Lutheran Church does not go beyond Scripture, as it applies to modern social problems. As long as Scripture does not absolutely forbid the use of liquor, the Church has no right to do so either. It would prove interesting for our questioner, and for many others, to read the section of the *United Testimony on Faith and Life* on the subject of Christian liberty. There the Scripture passages are cited and the proper conclusions are drawn.

In a sum, then, it is the privilege and duty of any Church to warn against the dangers inherent in the liquor traffic. That the Lutheran Church has always done and will continue to do. It is a misstatement of fact to say that the Lutheran Church holds other than that. O.G.M.

**What does it mean to be baptized for the dead?**

The reference here is to I Corinthians 15:29, which reads in the Revised Standard Version: "Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?" This is the only place in Scripture where baptism on behalf of the dead is mentioned.

There has been a great deal of discussion among theologians about this verse, and there are many interpretations. On one point, however, every source investigated is agreed. As one Bible teacher puts it, "The only thing we can be sure of is that Paul was saying that this custom was meaningless." I have found no reputable Bible commentator who believes that Paul in any way endorses baptism on behalf of the dead.

The passage must be understood in the light of the remainder of the chapter. This is Paul's great "Resurrection" chapter, in which he demonstrates the glory of the Christian faith in the resurrection of the dead. How ridiculous, he says, to deny that the dead shall rise again! And, he continues, if you do not believe that the dead shall rise again, what possible benefit could there be in the custom some of you have of being baptized on behalf of the dead? If a deadly body is going to remain dead, what good can it do that body if someone is baptized on its behalf? In other words, Paul does not advocate baptism on behalf of the dead. He merely uses it as an example of how foolish people are if they deny the resurrection of the dead.

As far as I can determine, no Christian Church maintains that Paul is hereby advocating Baptism on behalf of the dead. The Mormons do practice it, but no legitimate Christian body does. O.G.M.

**What is the position held Evangelical Lutheran Chu "open" or "closed" commun**

By "open" communion is m practice of admitting to ho munion anyone who desires take of the Lord's Supper. Th practice common to most P Churches. "Closed" communi stricting participation to men the Church—is the accepted in Roman Catholic, Episcopal, an, and a few other Churche

As far as The Evangelical L Church is concerned, the m cific statement is that of the apolis Theses" (adopted Church in 1930) where un heading of "Church Fellowsh find these words: "According Word of God and our con church fellowship, that is, mu ognition, altar and pulpit fel and eventually cooperation strictly essential work of the presupposes unanimity in the p trine of the Gospel and in fessions of the same in word a . . . They (that is, the Churche signed the Minneapolis These that the rule 'Lutheran pulpits theran pastors only and Luther for Lutheran communicants not only in full accord with, b sarily implied in, the teachin divine Word and the confes The Evangelical Lutheran Ch

That is about as far as t tion submitted asks us to go. H it should be added that this the Lutheran Church to pr communion table is based on conviction about what happen Lord's Supper and the duty church to carry out the spirit tural teaching. The Church ta ously the admonition of I Cor 11:27-29: "Whoever, therefo the bread or drinks the cup Lord in an unworthy manner guilty of profaning the body a of the Lord. Let a man exami self, and so eat of the bread a of the cup. For anyone who drinks without discerning t eats and drinks judgment un self."

At the same time it must b ed out that the way in which derstanding of the communion

ed in individual congregations varies eatly within the churches which sub-ribe to "closed" communion.

Some local churches have exercised eir congregational freedom by ad-ering to a very strict policy of insist-g that every person intending to par-ke of communion must register the y before at the church. In such a ngregation if a person is not a mem-r of the local parish he must show idence of membership in a church of e same synod.

Most ELC churches, however, fol-w a much more relaxed, and, we lieve, more sensible attitude. Some llow the practice of having an an-uncement in the bulletin on Sunday orning which asks anyone who is not member of the Lutheran church speak to the pastor before partaking the sacrament. This then gives op-rtunity for the pastor to explain our nphasis on the sacrament to this per-son and to be assured that he has at least a minimum understanding of its meaning.

Especially in large congregations, it is quite impossible for the pastor to exercise even this much care. Many churches simply require that the would-be communicant sign a registration card or sheet which indicates his faith in the presence of Christ in the sacrament and his desire to receive there the confirmation of the forgiveness of his sins.

To our knowledge there is not an ELC Church that does not require at least a minimum type of indication of faith and understanding on the part of the communicant. But in most churches the written or oral announcement is made and the burden of the decision whether a certain person should partake or not is on that person and not on the pastor or the church. —W.H.G.

# Correspondence

## Texan Replies

I read with much interest my own stor's article on "Time for Under-anding" in the September 9 issue of UTHERAN HERALD. I thought his arti-e was well prepared and excellent, d that Pastor Otterstad had studied is problem and knew whereof he oke. I also read your commentary in e Editorial section and I was sur-ised that the editor of my own urch paper could judge us the way u did.

First of all, when we have twenty fifty per cent of the population ade up of the colored race, which u do not have, and when we have ne of them illiterate and just a few ort years removed from primitive ys, we Christian people of the South have a real problem. The main is-e of our problem is not segregation. ne main issue is state's rights. The preme Court ruling on this matter is e which any jurist, whether he be m the north or the south, will tell u would have been inconceivable en the Supreme Court was founded.

I believe you will also find that most of the men of this high tribunal are political appointees, not jurists, and you will find concern over the nation among thinking people over what this matter may lead into. So it is not a matter of segregation. It is a matter of federal encroachment, and I think that you should be as much alarmed over this as anyone else.

Now, let's go into your comments: First, you state that "on a number of points that it does not represent your views." Of course we do not know what your views are, and it would have been so much easier if you would have expressed them.

Further down in your editorial, I quote you again: "Our feeling is that Pastor Otterstad does build his article upon a consideration of social, cultural, and economic conditions." If you will re-read his article, you will find that it is built upon the problems of the Southern Christian, and based on a Scriptural approach to them.

You also state in your editorial that you have a personal letter from a member of our Church, and I quote him: "The Southerner, unconsciously, no doubt, seems to assume that his relationship to God is to be determined by the relationship to his fellow men."

You are endorsing the idea that we Christians in the South determine our relationship to our God by our relationship to our fellow men. That is an insinuation that I deeply resent, not only from myself, but from any other Christian. Christians in the South are as honest in their relationships to God as Christians anywhere else in the world. I deeply resent your implication. It has all the earmarks of passing judgment on the hearts of Southern Christians.

Then another implication which you make is the fact that we in the South have an "inborn" prejudice, and that you thought this article was very good because it was written by a man whose roots are Northern and not Southern.

You have been in Texas several times. You know the spirit of the people here; and I have been North, and I know the spirit there. Sometimes I think your greatest weakness is in your strength, and our greatest strength is in our weakness.

P. G. KNUDSON
Waco, Texas

## 15 Tons of Food

►Please forward the enclosed check to Lutheran World Relief to be used for purchasing food for distribution to the most needy of other lands.

I have just read the article in your October 21st issue of the LUTHERAN HERALD, captioned "A Five-Dollar Bill." If my $100 will serve to buy 15 tons of food for the needy, I want to share in this endeavor. It seems to me that such an appeal to Lutherans should not go unanswered; and, as long as I live my charitable sense will always be influenced by the power in that article written by Rev. Ove R. Nielsen. That appeal, viz., "All it takes to buy three-fourths of a ton of food is a Five-Dollar Bill" will certainly be successful among Lutherans everywhere who are not only willing, but very anxious to give of their means to feed the needy.

CHARLES WEISHEIT
St. Olaf College
Northfield, Minnesota

# BOOKS *in Review...*

## *Medicine and Morals*

IDEALS IN MEDICINE. Edited by Vincent Edmunds and C. Gordon Scorer, Christian Medical Society, Chicago, 192 pages, $3.00.

This tedious book on a timely subject might have been less tedious if instead of asking a dozen contributors to write on fourteen aspects of Christian medical ethics, there had been one writer boiling the subject down to a treatise one-third its size. However, in a day when doctors are confronted with decisions regarding euthanasia, artificial insemination, life control, state medicine (and dangerously deceptive experiments on humans), miracle healing, and a host of other problems in which morals mix with medicine, it is refreshing to read what outstanding British doctors of thorough Christian convictions think about these problems. In general, I find their views, with few exceptions, coincide with the best Christian traditions in medical practice in our country. But the book could have been shorter.

KRISTOFER HAGEN, M.D.
Minneapolis, Minnesota

## *Far From the Madding Crowd*

LISTENING POINT. Sigurd F. Olson, Alfred A. Knopf, 243 pages, $4.50.

"Listening Point is a bare glaciated spit of rock in the Quetico-Superior country. Each time I have gone there I have found something new which has opened up great realms of thought and interest. For me it has been a point of discovery and, like all such places of departure, has assumed meaning far beyond the ordinary. From it I have seen the immensity of space and glimpsed at times the grandeur of creation." So Sigurd Olson begins his book. He has the gift of being able to take the reader with him to the smooth, flat rock where he beaches his canoe, to the quiet beaver pond, under pine branches dripping with rain, and then beyond what is seen and touched.

For one who knows even a little of the North Country, this book will evoke a keen feeling of nostalgia. And for everyone the book can expand the horizon, breaking through the barrier built around us by too much traffic, too many committee meetings, too much hurry and scurry. We are prompted to seek a "listening point" of our own.

The refreshing quality of the book is enhanced by the Francis Lee Jacques illustrations heading each chapter. Although these are black-and-white drawings, they have a feeling of life and color.

Sigurd Olson, who lives in Ely, Minnesota, is familiar with the North Country as a guide, a geologist, and an ecologist. He has long been active in organizations devoted to the preservation of wilderness and natural areas.

NAIDA KNATVOLD
Minneapolis, Minnesota

## *Toward Creative Programs*

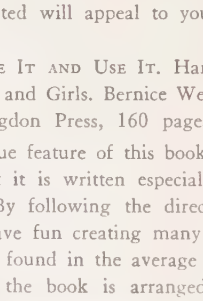
BEGIN WITH THESE. Programs for Worship and Work. Mary Anna Alexander and Beverly Norman, Broadman, Press, Nashville, Tenn., 135 pages, $2.75.

This book contains a collection of eighteen programs designed for youth gatherings and young adult meetings. The majority of the programs are on the "skit" type in which the members of the group take part. There are many suggestions for invitations, ice breakers, devotional ideas, and promotional features. The programs seem more suitable for banquets, parties, and social gatherings than for worship services.

Leaders of youth groups would find the book helpful as an extra resource for planning programs, but may find a few of the programs "thin" in content. Many of the ideas suggested will appeal to young people.

MAKE IT AND USE IT. Handicraft for Boys and Girls. Bernice Wells Carlson, Abingdon Press, 160 pages, $2.50.

The unique feature of this book on handicraft is that it is written especially for boys and girls. By following the directions, children can have fun creating many things out of materials found in the average home. The material in the book is arranged according




to the basic materials to be used in the projects. For instance, there are chapters on what can be made from plain paper, crepe paper, newspaper, boxes, food, cloth, socks, wood, and such.

The book is best suited for children between the ages of eight and twelve years. Descriptions are clear and illustrations s
Leaders of children's groups would fi
book helpful for ideas, but basically
book designed for home use. Childre
find the many suggestions challengin
satisfying as they make things which
used in many ways.

OLETTA WALD
Minneapolis, Minnesota

## *Converted by a Canon*

THE KIRKBRIDE CONVERSATION.
Blamires, Morehouse-Gorham C
pages, $2.50.

These are conversations in the S
manner. Kirkbride, billed as a canon
Church of England, supplies answers t
tions put by a young intellectual
thereby led from skepticism to Christia
mitment.

They begin on familiar ground: "I
know what I believe," says Roland
the book opens. On page 8 he ha
maneuvered into admitting that he
unbeliever, not an agnostic. ("The
it is that we must not regard faith as
a kind of knowledge.")

But, having acknowledged that f
the commitment of one's whole self t
how does one learn what God wants
be and do? The canon's answer lead
prolonged discussion on the Church,
ject on which young Roland shows
prejudice common to earnest, liberal
ists. One suspects this was the subj
author was most anxious to have di
in these conversations.

They also talk about the role of th
about The Religious Life, including M
cism, about suffering and death. Eve
they come to the problem of evil a
fellow is brought to the realization t
is a participant in, indeed a contribu
the world's sins. He capitulates and c
he too is in need of grace.

Meantime a series of fortuitous ever
a hutchful of minor characters hav
contrived by the author to make up
line. To put it mildly, there is nev
doubt about the story's outcome; ther
suspense here. But the author succe
producing through the mouth of th
benevolent canon a right manly defe
classical Christianity and of non-
Catholicism, and a fairly well-reasoned
cation of the ways of God to man.

HENRY HETLAND
Berkeley, California

# For the Family Altar

J. R. Hestenes

*ward the Twenty-Fifth Sunday After Trinity* — *The Nobleman*

The Epistle: I Thessalonians 5:1-10 • The Gospel: Matthew 25:35-44

## Monday, November 17

### A DEFECT

Read John 4:46

*And at Capernaum there was an official ose son was ill.*

This official, also known as a noble- n, or a centurion of the Roman army, s a man of good standing in his com- nity. He not only had a position of gh responsibility, but he also had the pect of the people. Jesus, in His con- ts with men of this station, was always pressed by their good qualities. But s man, despite his position, had some- ng troubling him. He had a son who s ill. This was a defect in an otherwise od picture. In the eyes of the nobleman e defect was serious. And he was seek- g for a way to bring about its removal.

*Open our eyes, gracious Father, to the fects in our lives. For only in seeing em can we know them, and only in owing them can we see them for what ey are, and thus be moved to have them rn away. Open our eyes to the defects the community of men, and lead us o every good action that serves to re- ove error and restore right. In Jesus' me. Amen.*

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## Tuesday, November 18

### THE RIGHT PLACE

Read John 4:47

*He went and begged him to come down and heal his son.*

There seemed to be no question in this man's mind where the answer to his problem lay. "When he heard that Jesus had come from Judea to Galilee," he took immediate action. Clearly, he believed that Jesus could do something about it. This man is to be congratulated on his faith. Going to Jesus he is on the march. There is no hesitation in his step; only eagerness to make contact with the Healer. He is not on another "fruitless errand," he is coming to the right place.

*Show to us the difference between knowing our needs and proceeding to have our needs fulfilled. Spare us from the attempt to nurse our sins, or to chase down the blind alleys of worldly cures for sickness that only You can cure. Give us this positive assurance that Christ is able to heal us if we come to Him, confess our sins, repent of our wrong, and plead for mercy. Amen.*

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## Wednesday, November 19

### COOL RECEPTION

Read John 4:48

*"Unless you see signs and wonders you will not believe."*

This seems like a heartless answer for Jesus to give to the man's request. Surely, Jesus must have known the man's need and his faith in His ability to help him. Some commentators say that Jesus was wrought up because of the shoddy interest of the people in His miracles, and that He reacted to this man's request with that in mind. But more likely, this was a move on the part of Jesus to try the man's faith, to see whether he could withstand the cold water of simulated indifference to his request.

*Help us to believe, dear God, even if You do not answer every one of our requests. Give us the kind of faith that does not falter if You are long in hearing us, or if we are asked to bear burdens that might hint we are altogether forgotten by You. Make us as sturdy trees living amid the elements of stormy life, yet looking upward to You. Amen.*

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## Thursday, November 20

### EVEN SO, PRAY

Read John 4:49

*The official said to him, "Sir, come wn before my child dies."*

It seems as though the nobleman paid attention to the remark of Jesus. At st he did not decide it was an invitation r him to turn around and go home. most without a break he continued on quest for help. He was not easily dis- raged. He was not fighting for some- ng of small moment; he was seeking p for a son who was at the point of ath. People will fight for things they ed. When God has something we need, often tries us to see how much we ll fight for it.

*Give us steadiness in our prayer life, r Jesus, so that we shall not have ses, long blanks in this most necessary nnection with the Father. In joy and sorrow, in good days or evil, keep us ive in prayer. Forgive us for praying ly when we have need when in truth have need to pray always. Forgive us ceasing to pray when faith runs low. Jesus' Name. Amen.*

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## Friday, November 21

### THE ANSWER

Read John 4:50

*"Go; your son will live." The man believed the word that Jesus spoke.*

There is a striking truth here that we must notice. Following the apparent "cool reception" the man received, and his plea for help, Jesus made the wonderful response, "Go; your son will live," and immediately the man knew his prayer was answered. He did not say to himself, "Now wait before you start rejoicing; wait until you get back home and see what has happened before you put a smile on your face." No, he believed what Jesus said, sight unseen. But faith saw. This is a remarkable quality that people can have if they trust Jesus fully.

*If we could only bring our petitions to You, O Lord, and then leave them there! In such confidence and trust we would be blessed, and put at rest in so many matters. When we review Your gracious promises, let us believe those promises, knowing for sure that what You have spoken You will fulfill. Great is Your faithfulness to us! Amen.*

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## Saturday, November 22

### GOOD EFFECTS

Read John 4:53

*And he himself believed, and all his household.*

Several things happened as a direct result of this man's faith. Because of his persistence in prayer the Lord heard him and his son was restored to health. The nobleman's faith was made more sure than ever, which is true with all who by trying God, find Him faithful. Christian experience always serves to strengthen faith. Then, the nobleman's household came into belief. We know nothing about them prior to this event, but perhaps they were heathen, or indifferent. At any rate, through this experience they were confronted by the power of God and they were led to believe in Him.

*We thank You, dear Father, that while we need personal faith for our personal salvation, it is also true that our faith can have good effects on those around us, so that they may be led into a personal faith whereby they also are saved. Give us such faith that it will be contagious. In Your Name. Amen*

It's UEB and Methodists

## New Merger Proposed

Some 450 delegates at the 39th quadrennial General Conference of the Evangelical United Brethren Church gave their denomination the go-ahead signal to explore the possibility of a merger with The Methodist Church.

They adopted a resolution calling for "exploration of possible advantages and disadvantages" of the union after voting down a minority report which said the proposed merger would practically amount to absorption into the much larger Methodist denomination. The EUB body has nearly 800,000 members, while the Methodist number more than 9,600,000.

The delegates' action authorizes the EUB Federation and Union Commission to enter discussions with the Methodist Commission on Church Union. The EUB commission also was directed to continue merger talks with the Church of the Brethren and "other denominations of kindred spirit."

## "Amateur Psychiatrists" Not Needed in Mental Hospitals

Mental hospital chaplains were cautioned against attempting to be "amateur psychiatrists" instead of performing the spiritual ministry which is exclusively theirs.

Anglican Bishop Ernest S. Reed of Ottawa addressed Protestant, Roman Catholic, and Jewish clergymen attending the annual Ontario-Quebec regional conference in Toronto of the Association of Mental Hospital Chaplains.

"It is the chaplain's job to bring God, hope, and encouragement to the mentally ill person in a way that nobody else can," the bishop said.

Advising delegates not to get "too wrapped up" in the jargon used by doctors, Bishop Reed said the chaplain "should show patients that the doctors and nurses are really doing God's healing work and should reassure them that their treatments were designed to help cure."

"The patient trusts you," Bishop Reed said, "because he knows what you represent. Some hate their doctors, especially after shock treatment."

He called the chaplain "one of the patients' few links with the outside community." Referring to the "awful lonliness" of mental patients, he noted that many never get a visit from their relatives.

Deploring the old attitude that a clergyman's role in the sick room was to prepare a person for death, Bishop Reed called the priest, minister, or rabbi "an agent in the therapeutic process."

Two other speakers, however, warned delegates regarding the "damage" religion may do mental patients. They were Dr. C. R. Feilding, dean of divinity at Trinity College (Anglican), University of Toronto, and Dr. B. H. McNeel, chief of the mental health division, Ontario Department of Health.

Dean Feilding, one of the pioneers of clinical-pastoral training in Canada, said that religion—not just Christianity—makes "lots of people" mentally ill.

"Many experienced persons in this room," he said, "can tell some terrifying tales about the dreadful things religion has done to make people mentally ill."

Dr. McNeel told the delegates that one of the reasons why clergy were kept away from mental hospitals for such a long time was because "someone was afraid of conflicts the patients couldn't handle."

A familiar prayer or hymn may be good for a mental patient, but religion can be a disturbing, "disintegrating" thing in a mental hospital, he said.

## Scandinavian Pastors Minister to Deaf

Problems of the Church's min to the deaf were discussed by Lu an clergy in a recent meeting o Layman's Institute of the Churc Finland.

Representing Denmark, Nor Sweden, and Finland, 17 pastor pecially trained for work with the attended the conference at Jarve Special attention was given to the nificance of television for the dea

According to reports made at session, 20 specialized pastors mi to the deaf in the Scandinavian c tries. Norway has 315 deaf perso one specialized pastor; in Denmar ratio is 500 to one; in Sweden to one; and in Finland 1,330 to Districts are so large in many insta that a pastor can visit each parish once in three years.

In the United States, the Luth Church—Missouri Synod operates largest Protestant program for the with 46 full-time pastors serving 000 deaf in missions throughout country. Other Lutheran bodies in ing the ELC, have limited mini in this field.

"A BLOW TO ALL FAITHS"—Religious leaders of all faiths have expressed shock and distress at the bombing of the Atlanta, Ga. Jewish Temple. Atlanta's Mayor William B. Hartsfield (left) and Rabbi Jacob M. Rothschild of the Temple inspect the damage estimated at $200,000.

—RNS Photo

## ost Southern Pastors Favor Integration

A survey conducted by *Pulpit Di-st, a* non-denominational Journal for e ministry, indicates that the ma-ity of Protestant ministers in the 17 uthern states favor compliance with e Supreme Court's order for racial egration in public schools.

Of the 765 ministers who answered e Digest's questionnaire, four out five expressed sentiment for inte-ation. Most of those who wanted gregation recommended searching possible legal means of avoiding e consequences of the Court's de-ion, such as those being attempted Arkansas. Only 3 per cent said they re in favor of open disobedience.

Representing a cross-section of uthern ministers of 27 denomina-ns, half said they considered racial egration in the public schools in-table. Only 7 per cent replied that "can never be successful in the uth."

On theological aspects of the prob-n, 74 per cent said they believed in-gration to be "in accordance with ristian principles," although only per cent said they considered it to a cause which Christian ministers uld support.

Of the ministers favoring school in-gration, practically all said they uld welcome Negroes into their con-gations but, at the same time, al-st all added that they were sure ir congregations would not.

## even Countries, Five Languages Added

Five new languages and 11 new ds have been added to the schedule the Lutheran Hour gospel broadcast ring its 25th year which has just ded.

This brings to 59 the number of guages used on the program and 68 the number of countries from ich stations beam the global broad-t, according to Paul Friedrich, ex-tive director of the Lutheran Lay-n's League, sponsors of the Hour. The new languages are: Arusha-sai, Chagga, Efik, Ibo, and Swahili. e new lands are Aruba, Belgian ngo, Cameroons, Gibraltar, Ivory ast, Nigeria, Sierra Leone, Tahiti, rawa, Thailand, and Togoland.

GASOLINE, ICE WATER . . . AND PRAYER—Motorists have a chance to rest and pray in the chapel which Erwin Tucker has attached to his gas station in Wynnewood, Okla. The sanctuary is used frequently by truck drivers, he says, since they rarely are able to attend regular church services. According to local police, the chapel has helped prevent accidents by easing the strain of weary motorists.

Mr. Friedrich reported that 1,314 Lutheran Hour broadcasts are now made regularly from 1,044 stations around the world at a cost of $1,545,-000 annually.

Speaker on the English versions of the program is Dr. Oswald C. J. Hoffmann of New York, public relations director of the Lutheran Church—Missouri Synod, with which the League is affiliated.

## The Hungry Can't Wait

In front of a new Lutheran World Service milk bar and food distribution center in Hong Kong, the opening ceremony was being conducted by Senior Representative K. L. Stumpf. But at the side door there was a line of nearly 1,000 hungry boys and girls who just couldn't wait till it was over.

So while the speeches continued out in front, LWS workers distributed buns and mugs of powdered milk to the eager youngsters at the side entrance.

In its regular operation, the center will distribute food parcels regularly to more than 3,000 needy Chinese families. Mr. Stumpf explained that because of the large volume of requests for such parcels, the agency was obliged to limit them to families whose income was less than 40 Hong Kong dollars ($6.90) monthly per person.

More than 35 distribution centers are now operated in the Colony of Hong Kong by the Lutheran World Federation's Department of World Service. An estimated 82,000 persons regularly recive food and clothing gifts based on LWS case reports. Last year 15,267 families were registered for monthly food allocations.

Since 1946 about 20 million pounds of food have been distributed to needy Chinese refugees under international Lutheran service programs. Most of this has been U.S. Government surplus commodities shipped here by Lutheran World Relief, joint material aid agency of American Churches.

Cash gifts, clothing, medical supplies and equipment have come also from Sweden, Norway, Great Britain, Germany and Austria.

---

### REVERSIBLE PEWS

A 50-year-old church used jointly by Protestants and Roman Catholics is still in operation in Keystone, Neb.

A Protestant communion table is at one end of the sanctuary, a Catholic altar at the other. Backs of the pews are reversible, so the congregation can face either end.

The 55 residents of Keystone use the church only irregularly—but they maintain the church in good condition, knowing that it is probably unique.

Built with $1,200 and volunteer labor by Protestants and Catholics working side by side, the church was dedicated on August 16, 1908.

## Merger Need Not Kill NLC, Says Empie

The National Lutheran Council or a similar co-operative agency will still be necessary after the two major Lutheran mergers now under way are consummated.

That was the opinion voiced by Dr. Paul C. Empie, executive director of the NLC, in bringing greetings to the 15th biennial convention of the American Lutheran Church.

Dr. Empie told the delegates that the consummation of the present mergers would increase rather than decrease the need for closer co-operation between the united groups. The type of co-operative organization would, of course, have to be determined by the Churches themselves, he added.

The need for and the goal of such co-operation, he said, "is not to achieve larger size or more machinery, but to bring about a more effective Lutheran witness in America."

The NLC executive declared that as long as we do not have complete Lutheran unity, we may often find times when because of doctrinal convictions we must say "no" in certain areas of co-operation.

"But let's not stop there," he said. "Rather let us find out why we must say 'no' and then have conversations as to what must be done to overcome the obstacles." The NLC can become the forum in which these conversations can take place, he said.

"The National Lutheran Council cannot form a decision," he said, "for there is no common Lutheran position agreed upon by all Lutherans. But the Council can be a place where Lutherans can come together for discussion so that they may arrive at a common position."

Deploring what he termed the "wholesale thoughtless labeling" of synods, Dr. Empie added:

"It simply isn't true that all ULCA pastors are Masons, all ALC pastors are beer drinkers, all Augustana pastors are ecumaniacs, all ELC pastors are pietists, and all Missouri pastors are bigots. Because these statements are half lies they are lies, and when churchmen repeat them as generalizations, they are lying. God does not want us to become liars to defend the truth."

## Commission Members Elected

Two new members of the Commission on Diaconic Service of the ELC were recently elected by the Board of Christian Education. They are Mrs. Gordon Rosene of Chicago and Miss Lily Gyldenvand of Minneapolis.

Mrs. Rosene is the former Magdalene Klippen, for several years a deaconess of the Church connected with the Lutheran Deaconess Hospital of Chicago. Miss Gyldenvand is administrative assistant to the General Secretary of The ELC, O. H. Hove, and a past president of the LDR.

The Commission on Diaconic Service is responsible for the enlistment and training of lay workers in the Church. It conducts the Christian Service Institute, a six weeks' theological study course for laymen, each summer at Luther Theological Seminary, St. Paul, Minnesota.

## Children's Home to Care for Mentally Retarded

The Lake Park-Wild Rice Children's Home in Fergus Falls, Minn., operated by the ELC, was dedicated on October 19 to a new program of service to mentally retarded children.

The dedication service, held in Bethlehem Lutheran Church, Fergus Falls, also included the installation of Norman M. Midthun as superintende the home.

Erected in 1949, the Lake Park Rice Children's Home is the res the merger of two ELC children stitutions, formerly located at Park and Twin Valley, Minn.

Following an intensive study o dren's welfare needs conducte year by the ELC and the home's of directors, it was decided to o service program to mentally re children. State welfare authoriti port there are more than 1,200 youngsters currently requiring i tional care.

Earlier, the home had offered ices to homeless children, but t troduction of a foster-care pr resulted in greatly diminished for this type of institutional ca

The Fergus Falls home now vides care for 20 boys and girls 5 to 14, offering their parents from the stresses which usuall company the constant supervisi a mentally retarded child.

Plans are also being develop offer a day-care program and boa care for short intervals, to enabl ents of mentally retarded youn to leave children at the home in to make distant trips, or to p possible needed hospitalization parent.

SUPER-MARKET CONVERTED—The recreation center, right, formerly a super-mark recently purchased by First Church, Fargo, N. Dak. Dedication services were held O 19. (See editorial "Consecrated Recreation" on page 10.)

# Historical Day for Americans in Oslo

By Reuben Monson

he familiar voice from the front the auditorium said: "This is an toric day."

t was.

On this day—October 12, 1958—an nerican Lutheran congregation was n in Norway, an ocean and a half ontinent away from the headquar- s of its ELC parent.

Speaking from an improvised pul- , and feeling as much at home as ne were preaching his 100th sermon e, was Dr. Oscar C. Hanson.

'In years past," he said, "many Nor- gian Christians have established v congregations for their own peo- on American soil. Now, for the t time, American Christians come k to establish a congregation for ir own people on Norwegian soil."

Newspaper photographers busily ned the scene as reporters scrawled es to record the emerging of a new titution—an American church—in heart of Norway's capital city.

Here in the Ingeniørenes Hus (En- eer's House), following weeks of paration that included visits with nericans, consultations with Norwe- n officials, walking the streets look- for a proper place for worship, Dr. nson had found a home for the v congregation.

He had selected well. Although an inary, nicely decorated auditorium ler any other circumstances, this m offered a church-like atmosphere alling many structures built and icated for such a purpose. Unlike st stages, this one offered a perfect ing for the altar.

Helping him in the selection, in making house calls on Americans, and arranging the first service was Dr. Hanson's daughter, Joanne, who has become a combination of parish worker, pianist, and secretary.

Warm October sunshine greeted the church-goers who walked the few blocks from Oslo hotels or stepped off the streetcars near the Royal Palace. It was only a block's walk for many who neared the Ingeniørenes Hus from Drammensveien, a busy Oslo thoroughfare.

The official language for the church is English (sometimes called "American" by the Norwegians). But a few Norwegian "pleasantries" find their way into the conversation of the Americans.

Wearing white carnations in their lapels and greeting the crowd were four ushers: Joe Wangen, Franklin, Minn., a schoolteacher who is studying here under a Fulbright scholarship; Gordon Barks of Devils Lake, N. Dak., who is studying at the University of Oslo; Merlin Olson, a Minneapolis high school boy who is an exchange student in nearby Sandvika; and Charles Solberg of Waterloo, Iowa, a Luther Seminary student now studying in Heidelberg, Germany, who happened to be in Oslo for the weekend.

The congregation of 205 on this day was a mixture: American students, Americans stationed here with NATO forces, private citizens who work in Oslo, and their families, officers from the American Embassy, Norwegians who plan to visit the United States and wanted to hear "American" spoken, American and other English-speaking visitors in the city, Americans who are married to Norwegians, Norwegians who formerly lived in America, and official Norwegian and American representatives.

Dr. Oscar Hanson visits with the members of the congregation as they leave the first service of Christ Church, Oslo, Norway.

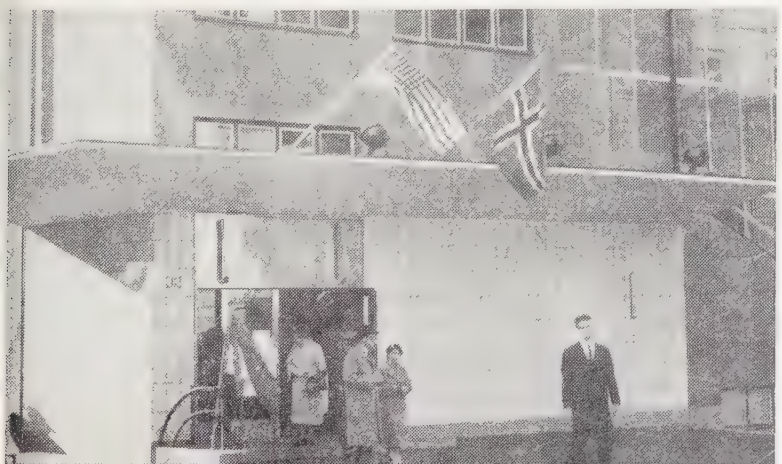
An early arrival among the officials was the Lord Mayor of Oslo, Rolf Stranger. Representing the Bishop of Oslo (who was busy dedicating a new Norwegian church at this hour) was the Rev. Asle Enger. Representing the Norwegian Government was Kristian Hansson, an executive director of the Ministry of Church and Education. And from the Oslo University Theology Department was Sigurd Lunde.

King Olaf, who was invited to the first service, sent his regrets in a gracious message to Dr. Hanson. The King, too, was attending the dedication of the new Norwegian church.

The Rev. and Mrs. T. Arnold Thompsen brought official greetings from The Evangelical Lutheran Church. Pastor Thompsen said that this day "is a culmination of much praying and planning both in Norway and America since the day in 1956 when the Board of Home Missions was authorized to take steps toward the forming of an American congregation in Norway."

Words of welcome from the Norwegian Government were given in an after-church coffee-hour by Executive Director Hansson.

Both the United States and Norwegian flags were displayed in front of the Engineer's House in Oslo, Norway, where Christ Church, the ELC's American congregation, held its first service on October 12.



The Rev. Richard Rem, left, host welcomes the guest speaker, Dr. W Frericks, at a Central Wisconsin meeting held in Grace Church, Winc Wis. (see story)

When laymen take over . . .

## The Circuit Comes Back to Life

Ample evidence in the way of both photographs and stories has come into the HERALD office this fall that circuit meetings of the Church are taking on new life.

The pictures on this page help point this up.

One of the poorest attended circuit meetings in the Church in the past years has been that of the Minneapolis Circuit, the area where headquarters are located. The churches, many of them large and vigorous institutions, seemed to feel they could get along without one another. Only a handful turned out to circuit meetings.

Two years ago a group of interested laymen decided this need not go on. Realizing that the pastors had more than enough work in their parishes plus other duties, they decided the circuit could be run for and by laymen.

They were convinced that the circuit, the synod's smallest division, ought to have great potential. They planned a program in which the basic business of the Church—evangelism, stewardship, teaching—would be cussed. They enlisted the help leaders in every congregation.

As a result this year's circuit vention at Bethel Church, Minnea was attended by well over 300 c gational leaders. Afternoon se were spent in business and in d sion groups. The evening banque sion was the inspirational clima the day.

### In other areas too

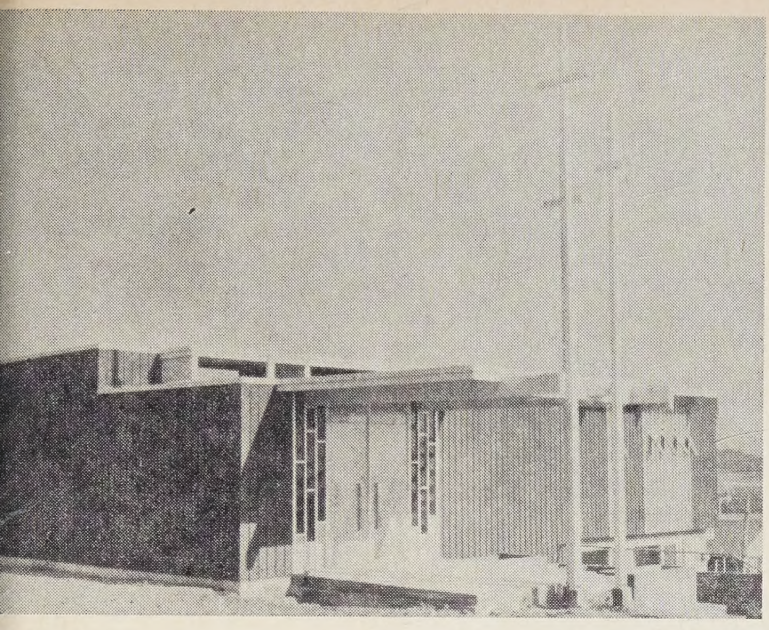
The other picture on this page leaders of the Central Wisconsi cuit where this meeting has also on new life.

In this circuit, similar to many areas of the Church, the circuit ing was held on the same day a the same place as a circuit Br hood convention and a circuit L League convention. Attendance a terest in the circuit as such is a boost through this means an number of meetings outside the is cut down.

In Central Wisconsin, too, th men have taken over to mak circuit the important link it s be between local congregations.

The Minneapolis Circuit of the ELC, now led by laymen, has revived the interest of local churches. Left, Grant Walseth, the new lay president of the circuit, accepted the gavel at the banquet session. Right, more than 80 lay leaders of the Minneapolis congregations participated in the evangelism workshop led by the Rev. Ernest Gjelten.

## Second "Church of the Month"



en though The Evangelical Lu- n Church is the largest Protestant ch in Montana, the synod has not a church in the capital city since when a 38-year-old congregation dissolved.

was only logical, then, that when ier Lutheran church was needed Helena, the field was assigned to ELC. The Rev. I. C. Gronneberg, stor who has previously served established congregations and one mission parish, came to Helena ist 1, 1957. Construction on the

Redeemer's Church, described in this n, is November's choice for the ELC's "Church of the Month Club" which in October. Readers of the Herald ay want to have a part in this home n program should use the coupon on age.

evel first unit church which has ne the home of Our Redeemers egation was begun in March of ear.

e first service in the new build- vas held September 7. After only eeks of Sunday worship and Sun- chool sessions, each has reached tendance of more than 100.

ause government, business, and sional leaders from all parts of ate of Montana come to the capi- nd later return to their home communities, it is especially important to have an ELC congregation in Helena. No doubt the influence of Our Redeemer's Lutheran Church will reach far beyond the borders of its parish and the important city in which it is located.

## Changes of Address—ELC Pastors

P. M. Bratlie, 715 S. Sheridan, Fergus Falls, Minn., 10-7-58

David M. Granskou, Apt. M-2 100 Stockton, Princeton, N. J., 10-1-58

L. L. Gunderson, 1806 Helene Parkway, Madison, Wis., 10-10-58

A. Wm. Hampton, 11919 Oxnard St., North Hollywood, Calif., 9-4-58

Dean Hofstad, Hdq. Sq. 7305 Air Base Gp., APO 84, New York, N. Y., 10-15-58

Robert W. Lutnes, 3905 Beard Ave. S., Minneapolis 10, Minn., 10-1-58

Elof G. Nelson, 2825 Scott Ave. N., Minneapolis 22, Minn., 10-1-58

Verlyn O. Smith, Apt. 410, 5482 Greenwood Ave., Chicago 15, Ill., 10-8-58

B. M. Schroder, Rte. 1. River Falls, Wis., 10-1-58

I. H. Vallem, Box 164, Decorah, Iowa, 10-19-58

Clifford H. Schroeder (Chaplain), 3rd Med. Tank Bn. 32nd Armor., Fort Stewart, Ga., 9-16-58

Trygve R. Skarsten, 5625 E. 10th St., Tucson, Ariz., 10-1-58

Stanford O. Stenson, 282 Van Buren Ave., Teaneck, N. J., 10-1-58

Clifford J. Swanson, 274 Willamette Ave., Berkeley 8, Calif., 9-1-58

Jesse W. Thompson (Chaplain), Desron 21 Staff, c/o FPO, San Francisco, Calif., 9-15-58

Erwin J. Toso, 3 Grande Rue, Croissy-Sur Seine (S & O), France, 9-10-58

Marlin Wogstad, 33 Sublane, 13 Lane 136 Ho Ping East Rd., Sec. 2, Taipei, Taiwan, 9-11-58

V. O. Aaker, Rte. 1, Clear Lake, Wis., 10-4-58

A. A. Anderson, 543 N. Ardmore Ave., Villa Park, Ill., 10-6-58

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## The Church-of-the-Month Club

and shall endeavor with the help of God

1. TO PRAY regularly that our country may be won for Christ.
2. TO GIVE at least a dollar for each of at least six new churches each year. It is understood that I will be notified of one project each month, and receive a contribution envelope.
3. TO SEEK to enroll others as Church-of-the-Month Club Members.

It is my prayer that the above may be done to the Glory of God and the furtherance of His Kingdom.

(It is understood that membership in this Club may be terminated at any time, upon written notice.)

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J. Wm. Carlson, 844 N. Robinson St., Los Angeles 26, Calif., 10-1-58

Lewis Davidson, 11-2-1 Chom, Umezono Cho, Okazaki Shi, Aichi Ken, Japan, 10-6-58

Robert L. Henricksen, 123 E. Custer St., Rapid City, S. Dak., 10-1-58

O. L. Hofstad, 34 Lincoln Lane, Northfield, Minn., 10-1-58

Norman V. Johnson, Renwick, Iowa, 10-28-58

Waldo S. Johnson, Jr., 1314 Lexington Blvd., Eau Claire, Wis., 9-15-58

Herman E. Jorgensen, Jr., Ullern Prestekontor, Bestun, Oslo, Norway, 10-6-58

Omar Kaste, 1st Gun Bn., 59th Arty. Chap., Fort Bliss, Texas, 10-6-58

John O. Langehough, Dows, Iowa, 10-15-58

Donald Lee, 31-1 Dung Ning Road, Tainan, Taiwan, 10-6-58

Paul Lindstrom, 1420 Apple Ave., Muskegon, Mich., 10-1-58

M. J. Mork, 35 Komagome, Hayashi Cho, Bunkyo Ku, Tokyo, Japan, 10-6-58

Gerald F. Mundfrom, 9425 Stevens Ave., Minneapolis 20, Minn., 9-26-58

O. G. Otterness, Rte. 3, Mukwonago, Wis., 10-12-58

Robert J. Paulsen, Louisburg, Minn., 10-12-58

John Ritland, 1811 Hodgeboom Ave., Eau Claire, Wis., 10-15-58

M. J. Sheldahl, 1204-6th St. S., Moorhead, Minn., 10-8-58

P. B. Stolee, 11136-85th Ave., Edmonton, Alta., Can., 10-6-58

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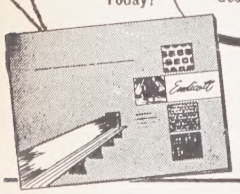

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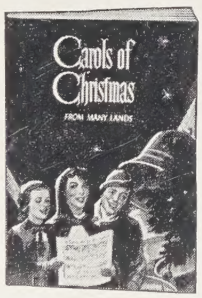


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- The Christmas Story as recorded in St. Luke and St. Matthew is illustrated in beautiful full color drawings by Edmund Kopietz.
- "People and Places in the Nativity Narratives," by Madeleine S. Miller, brings us closer to the manger as it tells of Mary the mother of Jesus, Elizabeth her elderly kinswoman, and Anna the aged prophetess.
- Eight pages of sketches by artist Lee Mero will take the oldster down memory lane, and provide a fascinating glimpse of the past for the youngster, in "Memories Are a Part of Christmas."
- The telling of the Christmas story through the arts—the first, the Angel's Song, then painters, sculptors, composers, authors down through the years have added to the richness of Christmas art we enjoy today. "In Countless Ways" weaves a rich tapestry of the Christmas expressions. By Jean Louise Smith. Illustrated by Melva Mickelson.
- "Yuletide in England, Sweden and the Tyrol" pictures in two-color art and brief text the Christmas traditions held dear. Illustrated by Sada Jones.
- A full page painting of Salzburg by Gustav K[rollman] is accompanied by a vivid description of this city of Mozart and culture, beauty and l[ore]. By Laurence N. Field.
- "The Salzburg Advent Singers," by Gertrud[e] Sovik, tells of the group that each year br[ings] Christmas to the city in the old folk music [and] age-old stories of the Advent season. Comp[lete] with photographs.
- Poetry this year includes Grace Noll Crow[ell's] new "The Star," and Melva Rorem's "Song[s] Winter," with a photo of winter's beauty fr[om] in an ice-shrouded shore line.
- Five new arrangements of beautiful Christ[mas] music—both words and music given—will pl[ease] the carol singers. Comments on each song [give] interesting background information.
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